

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."—Paul.

"LIGHT! MORE LIGHT!"—Goethe.

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## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

The Hampshire Psychical Society has issued as its *Proceedings* a paper read at its second general meeting, on December 3rd, 1888. The paper deals with "Some Experimental Methods of Psychical Research," and is characterised largely by that minuteness of method which the Society for Psychical Research affects. The directions are said to be written "for those who are new to experiment as indicating how they may best make trial of their capacities." I am afraid that a strict attention to the voluminous directions given would be likely to result in demonstrating that under certain conditions nothing takes place. It is one of the mistakes, and that by no means the least of those into which the man of science is apt to fall in dealing with psychical subjects, that he applies the methods of physical to psychical investigation. He does not remember that he is not dealing with inert matter; that he has to reckon with "the intelligent operator at the other end of the line"; and that almost all steps in the exploration of his own powers and of external agencies that affect them are leading him into an unknown land of which he possesses no chart. He may, if he pleases, prescribe his conditions of exploration; he may lay down an itinerary if he thinks fit; but he will find in most cases that he has wasted his time, and that he would have done better to take the conditions as experienced students have found them and to reserve his ingenuity in observing what is presented to his notice without attempting to prescribe and direct the way in which the unseen operators shall act.

This may seem to an experienced Spiritualist a mere commonplace. No doubt it ought to be one of the first things an experimental student learns, yet it is certain that many fail to elicit the rarer phenomena which are familiar to advanced Spiritualists, chiefly because they set themselves to dictate conditions of experiment, varying them as they might in a chemical laboratory while investigating the characteristics of a new metal. I shall not be understood to object to most careful conditions of observation. No experiment is of any use that is not carefully observed and interpreted. What I deprecate is the imposing by an observer who is ignorant, *ex hypothesi*, in this special branch of investigation of embarrassing, and often prohibitory conditions. I may admit at once that if mediums could succeed in obtaining phenomena, under the conditions prescribed by the Hampshire Psychical Society, the results would be of great value.

There are some statements made in this paper of Messrs. Venman and Westlake to which I take exception, not because I can show that they are wrong, but because my experience does not confirm them. For example, "if experimenters do not obtain one or other of these [simpler phenomena] it is improbable that they will obtain those which are more advanced." One needs a definition here; but in my experience it is by no means unusual for a person who cannot get objective physical phenomena, such as raps, to get communications of a higher order by automatic writing or trance-speaking. Again, it is laid down that for automatic writing "towards evening seems the best time." I have found the early morning the most favourable. Nor is it strange to me that the time when the body is rested and the spirit is fresh from its period of repose or experience in its own world should be best for the reception of such teaching or for intercourse with our departed friends. At night the tired body seeks physical rest, the jaded soul needs recuperation. Surely morning is best. "Legibility is said to increase with increased darkness." I have some two dozen volumes of automatic writings, specimens of which are given in *Spirit Teachings*. They were all written in light, such as I should need for my normal writing. There is not throughout an erasure or correction, and the language is uniformly correct, and the writing perfectly legible, neat and clear, though distinct from my own. My own experience, now extended over many years, leads me to say that no such minute regulations as are here laid down can be enforced, and some of the generalisations are very distinctly not borne out by experience in my own case and in that of others known to me. But none the less, the paper is valuable, and may be read with advantage if its directions are not too minutely followed. To inquire of an intelligence that need not be necessarily assumed to be silly or wholly frivolous "Are you Liberal or Conservative?" and "Write the menu of a dinner of a week ago," or "What is your opinion of Mr. Gladstone?" is hardly conducive to harmony or edification.

In "LIGHT" was recently printed a notice of an alleged exposure of Mr. Fred Evans, psychographic medium. Mr. Evans has a right to be heard in explanation. The letter from which I quote is addressed to the *Golden Gate* from Melbourne:—

"My work is very great here, and there are many inquirers, but they are all very critical and slow to believe; and yet I do not blame them because they have had so many exposures that they seem to think that all phenomena are trickery, and cannot rely on their own power of discernment. They have been treated to exposures by such men as Professor Baldwin, Nelson, Rose, &c., and many of them imagine that their tricks fully explain spiritual phenomena, so you will see that I have a 'little fight on.' One of these 'exposers' visited me under an assumed name for a sitting last week, and admitted that the phenomena were beyond his conception. Last Sunday evening I gave a séance to the Victorian Society of Spiritualists, at the Horticultural Hall, which was very successful (a full account of which will appear in *Harbinger of Light* for April). The hall was crowded to excess, people being turned away. I came a little late

and found great difficulty in getting in the hall at all, it was so completely packed. A committee of three was selected by the audience. The slates used were washed in a bucket of water and wiped dry and clean by the committee and held by these gentlemen until the writing was procured. During the séance, a gentleman arose in the audience and requested me to use the slates brought by him. I told him to come on the platform, where I found he had sealed slates. I explained to him that he must open the slates and show them to the committee so that they could see that the slates were clean, and that there was 'no put up job.' This he reluctantly agreed to, after which he held them in full view of the audience, and soon began to hear the pencil moving between the slates. He became somewhat nervous, and when he opened the slates and found the inner surface filled with writing he seemed thunder-struck; but quickly recovering his composure he stated that the slates had been given to him by Professor Baldwin, the 'spirit exposé,' and privately marked with the request that they should be brought to me for a séance. This announcement 'brought down the house.' On the committee opening their slates they were found to contain about eighty messages addressed to the different members of the audience, all of which were recognised."

The *Harbinger of Light* prints a "facsimile of direct spirit-writing received under test conditions at Mr. Fred. Evans's public séance at the Horticultural Hall, Melbourne, on Sunday, March 6th, 1889. Our friend, Mr. Terry, was in the chair; Mr. J. Henshaw, Mr. Bond, and Mrs. Barber acted as a committee on behalf of the audience," and the result is thus stated. It is mere justice to give to this account the same publicity as was given to the alleged exposure on which we commented some weeks since:—

"A gentleman in the audience asked if it was necessary that Mr. Evans's slates should be used, as he had brought two with him. Mr. Evans replied that he might bring his slates forward, hold them himself, and see what he could get. He came on the platform, gave his name as Hoskins, and untied the two slates. Mr. Evans examined them to see if there was any writing on them, put a small grain of pencil between them, and returned them to Mr. Hoskins, who tied them up again, and passing to the corner of the platform, held the tied slates in his hand. Mr. Evans then put new slates one by one in a bucket of water standing on the front of the platform, deliberately washed them and dried them with a small cloth before the eyes of the audience and committee, placing a piece of pencil between. Two of them he handed to Mr. Henshaw, a second pair were handed to Mr. Bond, and a third to Mrs. Barber. Another gentleman, named Brown, was invited forward, and supplied with two slates, which were first crossed with a broad pencil mark by Mr. Evans, and bound together with a strong elastic band. These slates were held up by Mr. Brown before the audience until taken from his hands, and one shown covered with writing as described later on. Mr. Hoskins stated in answer to a question that he heard something moving between his slates, but he did not know whether it was the pencil. Shortly afterwards he untied the slates, and one of them were found written two messages of some length.

"Mr. Bond's slates were next examined and one was found to be covered with writing, also one of Mrs. Barber's (whose slates had previously been placed at her feet). The pair of slates held by Mr. Brown were then unclosed, and writing in three colours, besides the pencil, was found all over them, written over the lines made on the slates at the time they were closed, and handed to Mr. Brown.

"Mr. Hoskins (the gentleman who had brought, tied, and held his own slates) said he desired to make an important statement to the audience, which was that the two slates had been given to him by Professor Baldwin (who was a friend of his). He thought it only fair in view of what had occurred that he should acknowledge this. These slates had been specially marked by Professor Baldwin for identification. Mr. Evans offered to submit the slates to test to prove that the writing on the slates was surface writing and not produced by chemicals."

Mr. Kiddle has addressed to the *Banner of Light* an interesting letter on the decease of A. E. Newton, which I take it my readers will like to see. Mr. Newton was a representative Spiritualist of the old type, and the race is being decimated now. The old order is passing fast.

To the Editor of the *Banner of Light*:

"It is with very deep regret that I have received the intelligence of the decease of Mr. A. E. Newton—not indeed, on his own account, since a translation from the earthly sphere, in his case, cannot but prove a most desirable change, but because the

vineyard of spiritual truth, in which he worked so long, so faithfully, and so well, still needs such services as he, above all others, was able to render.

"His aptness and clearness in statement, his justness and elevation of view, his gentleness yet keenness of argument, and his accuracy and chasteness of style enabled him, as a writer upon spiritual topics, to wield an influence such as no one, with whom I am acquainted in the spiritual field, has the power to exert.

"Mr. Newton was certainly a Spiritualist in the fullest and best sense of that somewhat-abused term. He apprehended and appreciated spiritual things, and was fully competent, from the long and mature thought he had given to them, from many different standpoints, to treat them profoundly, sympathetically, and effectively. He clearly discerned the relation between the sensuous phenomena that lie at the foundation of Modern Spiritualism and those higher spiritual truths which are discernible only to the cultured spiritual mind. Hence there was in Brother Newton's exposition and ardent advocacy of Spiritualism so much that appealed to minds of that character—the character which is usually called *religious*, but should, with greater accuracy and definiteness, be designated *spiritual*, implying a cultivation of the spirit, and an advancement beyond the sphere of the gross, earthly or materialistic toward that which characterises the purified and exalted spirit, prepared, in some measure, to take its place among the 'spirits of the just made perfect,' before casting off the habiliments of the material life. What we call *Spiritualism* certainly needs spiritualisation, before, with all its marvellous facts, evidences, and rational principles, it will become thoroughly acceptable to truly religious or spiritual minds, especially to those who have become spiritualised without sensuous Spiritism, and of these there is a vast host. To aid in the consummation of this great and important work was Mr. Newton's task, and he did it well, and we shall have to look for a worthy successor to him.

"Doubting not at all that what, in this event, is our very great loss—especially at this time of antagonism and conflict between the old, effete ideas of religious truth, and those to which the modern manifestations from the world of spirits have given rise—is Brother Newton's inestimable gain, in his translation to that world; rejoicing in what he has bequeathed to earthly humanity in his published thoughts and expositions of valuable knowledge, and above all in his rich example of fidelity and worthiness, I am sure I but reiterate the acclaim of the kindred spirits whom he has already met and greeted, when I say, as I am sure all who knew Mr. Newton are willing to say with me: 'Well done, good and faithful servant; enter thou into that joy and peace which the spirits of the good and faithful alone can know!'

"New York, April 21st, 1889.

"HENRY KIDDLE."

The Rev. J. Minot Savage has been preaching to his people at Easter on "Spiritualism and the Easter Hope." The *Banner of Light* gives some synopsis of his remarks, from which I extract the following:—

"This Easter day and the Easter hope are older than Christianity, and older, perhaps, than any organised religion of the world. Easter is human, a human hope, and all the children of one Father have an equal right to whatever sunshine and consolation they may gather from it. It is the belief that life is ever lord over death, and that love shall never lose its own.

"As regards Spiritualism as a reinforcement, or possible demonstrative confirmation of that hope, the speaker in commencing denounced in terms of righteous condemnation the practice of anything like deception or misrepresentation on the part of those claiming a place among the army of mediums. 'Yet,' he said, 'it ought to be said in justice that the earnest, honest believer deprecates this state of things as much as anybody, and he ought not to be held responsible.'

"The speaker then referred to certain 'stock' accusations which are regularly made at intervals against Spiritualism, by the evangelicals in religion and others, and declared that 'there has not been a single charge made against Modern Spiritualism which was not made by the pagan onlookers against the Christian faith,' in the early days of that dispensation.

"Any critic of a great movement, he said, is bound to judge it from its best side. In spite of all I have said, there is in what may properly be called a higher Spiritualism, a perfect system of thought, ethics, of belief concerning God, man and destiny, that is clearly wrought out. There is also a vast literature of Spiritualism, and the critic ought to make himself familiar with it before he criticises. The first belief of this higher Spiritualism is that death is not the end, but is merely an experience, an incident in the onward and upward progress of the individual life. It claims to have demonstrated this, for it teaches that inside this gross material body there is an eternal body which is disengaged at death—that this universe is under the law of cause and effect, and that we begin life again just as we left off,



being precisely what we made ourselves in this by our thoughts and deeds here—that in the other life we shall meet not ghostly, unreal beings, but our fathers, mothers, sisters, neighbours, friends and those we have known here. It also teaches that under certain conditions there are manifestations of the reality of that life to this, showing that those we thought of as lost are living.

"This higher Spiritualism, moreover, is in perfect accord with all the best scientific teaching of the world, with the highest and finest philosophical speculation of the world; it is also in perfect accord with the finest and highest moral principles that have ever been discovered. Now these are facts to which Spiritualism points—and I am not speaking as a Spiritualist—but only as one who desires to be fair—are not new facts, but belong to a class of facts that have been reported, at any rate, from the very dawn of human history. From almost every nation, every age, every religion in the world, there have come these stories of abnormal, unusual occurrences that men have not been able to explain. Are these stories, told by the gravest and most reliable writers of the world, the result of delusion? If I could believe the central claim of Modern Spiritualism, that fact would run a line of light back through the ages—through every religion and every nation. It would give me an added respect for the ability of the average man to observe and tell the truth. It would explain thousands of things that are now inexplicable. What a light it would throw on the Bible! for the Bible is full of Spiritualism. And if I could believe in the possible spiritual reappearance of some one dead, it would make it easy for me to believe that the Apostle Paul saw Jesus after the crucifixion."

#### COUNT TOLSTOI'S RELIGION.\*

Readers of "LIGHT" who may be acquainted with the works of the eminent Russian novelist, Count Lyof N. Tolstoi, will welcome the appearance of the English editions now being published by Mr. Scott in a cheap form, and especially of the two last, *My Religion* and *Life*. As these two volumes contain an exposition of the author's peculiar religious views, a brief notice of them here may not be out of place. Writing the introduction to the former in 1884, he says: "For thirty-five years of my life I was, in the proper acceptance of the word, a Nihilist—not a revolutionary Socialist, but a man who believed in nothing. Five years ago faith came to me; I believed in the doctrine of Jesus, and my whole life underwent a sudden transformation."

The interest of the books lies in the interpretation of the "doctrine of Jesus" by a man of genius, an enthusiastic philanthropist of a new type, who appears to be uninfluenced by any belief in Christ's Divinity in the orthodox sense, and to deny the immortality of the soul in the Spiritualistic sense. In a transcendental way only is a future life admitted:—"The death of the flesh annihilates the body which belongs to space and the consciousness which belongs to time, but it cannot annihilate that which constitutes the foundation of life: the special relation of every creature to the world." Personal happiness is described as unattainable, and true "Life" is the renunciation of it. To the objection that this is Buddhism, Nirvana, our author replies:—"The fact that the larger half of mankind has understood and does understand life thus, the fact that the grandest minds have understood life in the same manner, the fact that it is impossible to understand it otherwise, does not trouble them (objectors) in the least."

Count Tolstoi adopts literally the precepts of the Sermon on the Mount, "Resist not evil," "Swear not at all." He condemns even defensive resistance, and the taking of any oath of allegiance—the latter on the ground that it binds us to observe the will of another man or other men instead of the will of God. The teaching of the Church is considered antagonistic to the true life:—"The Church is still permitted a formal existence because men dread to shatter the chalice that once contained the water of life."

This is merely a brief notice of some of the views adopted, and I can only counsel the readers of "LIGHT"

\* *My Religion and Life*. (Walter Scott, 24, Warwick-lane, London.)

to procure the works referred to, for a full comprehension of Count Tolstoi's system. From the Spiritualist standpoint it may be said that a philosophy of life which obliges us to go "outside of time and space" in the search for evidence of a future state of existence is not quite satisfactory. What the human mind craves is a practical and not a metaphysical answer to the question, "If a man die shall he live again?" Neither can I acquiesce in the denial of the possibility of "selfish" happiness, and its utter renunciation as the beginning of the true life. Subordination of the part to the whole is intelligible and appears just; but not the total extinction of its rights. The altruistic theory of life may be overstrained, and it is but a step from the sublime to the absurd.

There are many dark sayings in Count Tolstoi's *Life*—made darker, I think, by the difficulty of translation—but it is a brave attempt to solve the insoluble riddle.

LIBRA.

#### MADAME BLAVATSKY'S "SECRET DOCTRINE."

After enjoying intensely the first half of this magnificent gift—for at the price asked for it such a work is given rather than sold—I am inclined to claim grateful thanks to its writer from every one who is enough of a Christian to believe that our Lord Jesus Christ is, as He said, "the Way, the Truth, and the Life." Of course her vehement contempt for Christian doctrine as she finds it taught in Europe and America, and such as missionaries introduce to Asia and Africa, will make great havoc of faith that has been pinned down to ecclesiastical systems, and has tried to maintain itself upon dogma, for these must undergo continuous modifications as surely as the clouds which surround our aspects of the sun alter in shape and colour as our earth alters in time of day. But believers whose faith has been realised by so habitually trying to do the will of the Father that they "know of the doctrine" of Christ, with knowledge rooted in affection—these, I am persuaded, may rejoice to find in this wonderful book how much reinforcement of a few old, and comparatively speaking, simple articles of belief, this rich store of ancient hidden wisdom yields.

The ardent disciple of great Eastern Mahatmas must naturally feel wrath when finding an illimitable host of Divine beings, "the Gods many and Lords many" spoken of by St. Paul, and conveniently tucked away under the head of heathen idols by people who have no least guess of any other meaning, and the deific thrones,\* principalities, and powers which are included in the Supreme Unity—complacently ignored to suit the poverty of Western ideas, so small and unscriptural that only centuries of inattention to certain passages of our Bible could have restricted us to the scanty furniture of the theological mind. It is as if, finding a Deodara skillfully dwarfed (the Japanese can do it) to a tidy little plant, and shown as a specimen tree, the impulse to kick the stunted product out of its little pot—and that to shatters—had been irresistible. Madame Blavatsky's kicks are unpleasant sometimes, when we cannot think them quite fair; but I, for one, am glad that the small theological tree-pot can never be set up again as an adequate receptacle for the doctrines of the Christ; and that being the case, Christians will necessarily remember that He had many things to teach which His disciples could not receive nearly nineteen centuries ago, and ask more eagerly why all that time spiritual knowledge has not been more enlarged, and how best to acquire the humility and desire for knowledge which ensures its acquisition. No doubt it was from fear of diverting thought from central and vital

\* "As the Throne (understand, the name of God) is, so is also the office of the Angel thereof; yet the whole Tree is God. The wise heathen have understood that subject, and have honoured them for Gods; yet they missed the true ground of the inwardness. But among the Christians it is altogether silent or unknown; except to some few, to whom God hath revealed it."—J. BOEHME'S *Sixth Theosophic Question*, pars. 17 and 18.

truths, by the admission of any less essential, that religious teachers have sedulously cherished a conception of Deity almost childish in simplicity of outline. Yet others are implied in Scripture, and to pass them over as non-concerning seems to betray some mental indolence, or a belief that being "wise below what is written" is safest. The much-despised Mystics, like the Neoplatonists before them, often accused of heresy because they out-saw contemporary intellects, have dealt, in their wisdom, with those vast series of spiritual potentates to whom some of St. Paul's best known words refer. But when the good men who arranged marginal references for our Bible came to 1 Cor. viii. 5, they carefully avoided any glance towards beings superior to man, for the only reference given is to John x. 35, where our Saviour endorses the saying of David, "I said ye are gods," a most insufficient treatment of a text so striking.

This, to my thinking, is an instance of that mind-crippling regard for expediency rather than abstract truth, which so often impairs the ability of religionists to advance the cause dearest to them; for the results of expediency, be its object ever so devout, can be but short-lived, the mind of man only discerning what is expedient for a comparative moment of time; whereas the results of fearless adherence to any such truths as can be known—however hostile to prevailing ideas of truth on such or such themes—are long-enduring, for every truth is as vital as mummy wheat. If failing to germinate in the mental ground of one generation, in another it will spring up and produce its due yield of blessings. Had our "divines" trusted more confidently to the worth of every ascertained truth as true, regardless of its immediate service in promoting religious belief, that would not be, as I suppose, in its present attitude of self-defence; with the quickened intellectual activity of our day greater depths of spiritual science would be opening to meet it in the Church, and theology might have some of the attraction now felt for Theosophy—a curious name for a school of learning which refuses emphatically to recognise any God in particular: and takes for a favourite motto, "There is no religion higher than truth," a saying which, to my gross Western intelligence, seems as much a jumble of ideas as if one was to say "there is no fuel hotter than oats." Oatmeal duly ground, cooked, eaten, and digested, will, vegetarians affirm, warm the eater as much or more than meat rich in carbon, but to compare fuel to oats one must, as in working a rule of three sum, reduce terms to the same denomination. Thus with regard to truth and religion; the one, as I understand it, refers to abstract thought, the other to feeling and conduct. By religion I mean a re-attachment of the soul to the true centre of all spiritual life, as distinguished from many deadly arrests short of that centre. To avoid affronting Theosophic prejudice by any reference to Christian religion, I venture to exemplify my idea of what it practically is, by Madame Blavatsky's obedient reverence to her great teachers; with regard to these she seems to me very religious. If the saying in question might be modified thus, "there is no religion higher than that which is grounded on truth," how heartily I should agree with her! not hoping for absolute truth, but truth, so far as it is revealed to us, untrimmed, and undiluted by human notions of expediency.

Though many of Boehme's most obscure intimations are further unfolded in *The Secret Doctrine*,\* no one can suppose that its writer learned from him, though something possibly from Paracelsus, to whom Boehme undoubtedly owed a good deal; not, I should imagine, the

revelations which our contemporary so unconsciously confirms, which would be provable, if these most striking parallelisms could be brought into comparison. Who shall say that the stranger who admonished him and prophesied to him of his future in his youth, was not a Mahatma from Thibet, emerging from the invisible plane at Gortitz, and the "Spirit of the Light who loved his soul exceedingly,"\* one of the *Dhyani Chohans*, committing to his mediumistic service germs of supernal knowledge only now beginning to put forth the blades of a coming harvest?

However that may have been, of this I feel certain—had the same docility of attention been devoted to Boehme's writings which is now deservedly given to Madame Blavatsky's, part of what she tells us would have been already lodged in thoughtful minds, and the additional knowledge granted to her, and by her so generously transmitted, would have found understandings prepared to grasp it with grateful intelligence. As it is, I fear not one in a thousand Europeans is ready for it. Besides this—and it is a just Nemesis for neglect of Boehme—minds thus prepared would have been able to meet her scoffs at Christian fault with adequate serenity, for they would see at once where she mistakes the errors and follies of professing Christians for the outcome of the Gospel brought to earth by the Messiah: she might as well pass judgment on the symmetry of woman's form, according to the outlines of fashionable clothing! Could she see more of the life of our "Great Sacrifice"† in what are called His members, to such a splendid intellect as hers the glory of the Lord would surely be revealed; and His secret doctrine. "The secret of the Lord is with them that fear Him." That open secret is Love.

A. J. PENNY.

#### A MARINE GHOST.

The *Sydney Herald* prints the subjoined narrative from an American paper. What was supposed to be the relation of the birds to the deceased cook is not apparent.

"Under the heading of 'A Spook at Sea' an American paper thus refers to the voyage of the barque *Madura*, which left Newcastle, New South Wales, for Callao twelve months ago, and which afterwards carried a freight up to Baltimore. Upon arrival at Baltimore her crew apparently hurried ashore, carrying their belongings with them, and declaring that they would not sail on it again for double wages. Captain Bernier said the men had become very superstitious, and believed that the barque was haunted. He related how the vessel left New York September 23rd, 1887, with a general cargo for Brisbane, Australia, from which place she sailed for Newcastle, New South Wales. On November 17th, a hazy rough day, the vessel was suddenly surrounded by thousands of birds. Captain Bernier regarded this as a phenomenon he could not account for. About noon the cook—a Maltese, named Theuma—went forward to clean some fish, and while at work the roll of the vessel snapped the fastenings of a piece of wood on the weather side. The piece of wood was hurled through the air with such force that, striking Theuma on the head, it cut his skull half in two—one part of his skull went overboard. The man died instantly. He was buried at sea. The same evening, and almost simultaneously with the descent of his body into the sea, the myriad of birds disappeared. These facts are recorded in the log of the *Madura*. From Newcastle the *Madura* carried coal to Callao, and proceeding to Pisagua loaded for Baltimore. The crew, or several members of it, including the boatswain, afterwards declared that the deceased cook was repeatedly seen in the fore-castle and about the decks at night, hence their determination not to re-ship in the barque *Madura*."

R. C. begs to acknowledge with thanks the gift of a generous anonymous donor.

"I HAVE always found that the honest truth of our own mind has a certain attraction for every other mind that loves truth honestly."—CARLYLE.

\* *First Apology*, Part I., par. 33.

† *The Secret Doctrine*, Vol. I., p. 208.

\* The most frequently recurring gibe of Madame Blavatsky is aimed at the Christian's belief in a personal God, for which we must all allow our creeds and hymns give abundant excuse. Boehme long ago put his enlightened mark upon that point. "That we generally say and hold that God is threefold in person, the same is very wrongly apprehended and understood by the ignorant, yea by a great part of the learned; for God is no person save only in Christ; but He is the eternal begetting power, and the kingdom, with all beings; all things receive their original from Him." See context.—*Mysterium Magnum*, chap. 7, par. 5.



## THE HYPNOTIC TEST.

(FROM THE *Religio-Philosophical Journal*.)

## A NOVEL EXPERIMENT TRIED WITH KRULISCH, THE ALLEGED MURDERER—A NEW ELEMENT IN DETECTIVE WORK.

William Krulisch, the boy charged with the murder of Gunther Wechsung, in New York, was subjected in the Tombs to an experiment that has been for the first time tried upon prisoners. Mystery continues to shroud the crime, and few but the police are convinced that the sad-faced, friendless lad is guilty. His undoubted purchase of the hatchet with which the deed was done, however, and his inability to prove an *alibi*, are circumstances that have made many believe that he did the act, but did it only under mesmeric influence. Medical experts, among them Dr. Graeme Hammond, have given the case much attention and all along have been inclined to the belief that Krulisch, if the murderer, must have been suffering from that peculiar phase of mental subjugation known as hypnotism. Dr. Alphonso Rockwell coincided with this view, and both gentlemen, after cursory examination of the features of the prisoner, thought they discovered in him traces of a sensitive temperament that would make him peculiarly susceptible to the influences of a stronger will than his. A double purpose might be effected by the experiment: (1) The establishment of the fact that the lad might be so imposed on, and (2) the possibility that while in that state he would re-enact the tragedy over again and thus afford invaluable clues to the discovery of the real assassin.

It was a curious picture that was presented in the Tombs as the doctor, with the counsel for the prisoner and the reporters, entered there. The lad was unaware of their coming, and the prison official totally ignorant of the purpose of the meeting. Into the consulting room, a gruesome place, the prisoner was brought and seated in a chair in the midst of the group. Nobody spoke when he entered, and he seemed to look dazed and bewildered, which gave the doctors confidence. His counsel finally told him he was in the hands of friends and might speak without reserve. The conversation purposely drifted to the crime, and over and over again the scene was rehearsed by the boy in the sweetest of soprano voices. He described vividly how he had found his murdered friend, and at times grew excited in the narrative. Everything looked favourable for an experiment. The boy was wholly unconscious of any experiment being about to be attempted that would either place the noose about his neck or remove the shadow of the gallows entirely from him.

"You are unwell," quickly said Dr. Rockwell, as Krulisch finished telling how he wiped the blood away from Wechsung. "I am sorry for you."

"Oh, I am very well," replied the boy.

"But you don't seem to see well; do you see that?" and as the doctor asked the question he held his right hand, with fingers bunched at the extremities, so that they were just slightly above the level of the boy's eyes. This is a method of hypnotising that seldom fails to produce its victim, and for more than a minute the lad's blue eyes were fixed steadfastly on the immovable fingers. But no mesmeric influence came over him. He gazed at the fingers until the doctor grew tired and then the doctor passed his finger tips over the lids of the eyes several times, closing them and stroking them downward.

"You feel sleepy, do you?" he asked.

"Not at all," replied the boy.

Dr. Hammond then took him in hand.

"Anybody ever tried to put you asleep?"

"No."

"Are you nervous?"

"Not now. I used to be," and then, without any warning, Dr. Hammond drew out a curiously-carved silver match-safe from his pocket and held up the object before the lad. The sunbeams came glancing in through the window bars, and the effect ordinarily, on one looking steadfastly at the object held as it was, would have been great. Willie gave an appealing look at his counsel, and in German he said to him:

"These men may be my friends, but they are not lawyers. I don't like what they are doing, because I don't understand it. I won't look at that thing until you tell me."

His counsel told him to do so, and he did it unflinchingly. His glance was still on it when the rap of Deputy Warden Findlay on the door told the party that they had already exceeded

the time allotted and the test had to be abandoned. It was unsuccessful so far as it had gone.

Dr. Hammond believes the boy had never been under the hypnotising influence before or he would have succumbed, but many others do not concede as much. The experiments tried were exceedingly simple, and the match-safe one was not fully tested. The idea of allowing the boy to recount the murder prior to the test was pronounced by an expert as prejudicial. The authorities are highly interested in the experiment, and it is altogether probable that before the trial another séance may be held. The boy is utterly unaware of the object of the call or the strange actions of his visitors. The test promises to introduce a departure in criminal detective work.

The above is copied into the *Journal*, not because it has any intrinsic value, but merely to show how a good thing can be brought into ridicule by the exploiting of aspiring reporters and doctors who want free advertising which their code does not prohibit. The merest tyro would have known that experiments made under the conditions attending this case would of necessity be failures. Quackery seems to be the bane of every great discovery and of every effort to advance knowledge.

## THE LONDON SPIRITUALIST ALLIANCE LIBRARY.

The following books have been added to the Library of the London Spiritualist Alliance since the last published list (March 23rd, 1889):—

LOUIS LAMBERT ... ..	By	Balsac.
MEMOIRS OF ARTHUR HAMILTON	..	Christopher Carr.
THE COMING CREED ... ..	..	F. Gerhard.
INFOLDINGS AND UNFOLDINGS	..	John Puleford.
SOUL SYMBOLS ... ..	..	Alan Montgomery.
SUNLIGHT ... ..	..	The Author of "The Interior of the Earth."
THE PRACTICAL MESMERIST	..	W. Darey.
FAITHFUL AND UNFAITHFUL	..	Margaret Lee.
PITH ... ..	..	Newton Crosland.
THROUGH DARK TO LIGHT...	..	A. Eubule-Evans.
A BOOK OF LYRICS ... ..	..	J. Skipsey.
THE ANGELIC PILGRIM ... ..	..	W. H. Watson.
BODY AND SOUL: A ROMANCE	..	F. Noel Paton.
THE WEIRD MYSTERY ... ..	..	Philip May.
DAPHNE'S DARING ... ..	..	Mrs. A. Phillips.
FOKE-LORE JOURNAL, Vol. VII., Part I.		
PHYSIANTHROPY ... ..	..	Mrs. C. Leigh Hunt Wallace and Lee et Lux.
366 MENUS ... ..	..	Mrs. C. Leigh Hunt Wallace.

(Presented by the President.)

THE GRAND REALITY: Being Experiences in Spirit-Life of a celebrated Dramatist received through a Trance Medium, and edited by

Hugh Junor Browne.

(Presented by Mrs. Coates.)

SONGS OF THOUGHT AND FEELING. By G. W. Allen.

(Presented by the Author.)

## BOOKS, MAGAZINES, AND PAMPHLETS RECEIVED.

[Any acknowledgment of books received in this column neither precludes nor promises further notice.]

Paul of Tarsus. By the author of Rabbi Jeshua. (Redway.)

A Handbook of Cartomancy, Fortune-telling, and Occult Divinations. By "GRAND ORIENT." (Redway.)

The Influence of the Stars: A Book of Old World Lore. By ROSA BAUGHAN. Astrology, Chiromancy, Physiognomy. (Redway.)

[All presented by the Publisher.]

The Physiological Effects of Artificial Sleep, with some Notes on the Treatment by Suggestion. By DR. MATTHIAS ROTH. (Baillière, 1887.) 36 pp.

Studies in the Outlying Fields of Psychic Science. By HUDSON TUTTLE. (New York: Holbrook and Co. London: L. N. Fowler, Ludgate-circus.) 246 pp.

What I Saw at Cassadaga Lake, Addendum to a Review in 1887 of the Seybert Commissioners' Report. By A. B. RICHMOND. (Boston, U.S.A.: Colby and Rich.) 163 pp.

"We are of different opinions at different hours, but we always may be said to be at heart on the side of Truth."—EMERSON.

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## Light:

EDITED BY "M.A. (OXON.)"

SATURDAY, MAY 18th, 1889.

**TO CONTRIBUTORS.**—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects, good and desirable. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

### MATTER OR SPIRIT.

Mr. W. Paice gave an address, on Tuesday evening, at 2, Duke-street, Adelphi, to the members of the London Spiritualist Alliance, on "Matter or Spirit—Both or Neither."

The President, before calling upon Mr. Paice, remarked, substantially: Just where what I call myself—probably a mere fragment of that complete individuality with which I shall eventually make acquaintance—where this ends and another intelligence comes in, I do not know. Where what I loosely call spirit shades into, is crystallised into, matter, if I may so say, I cannot tell. Mr. Crookes has thrown more than one ray of light on the subject, but there are places still dark to me, and I opine that the problems which we cannot yet solve will remain insoluble so long as we are practically concerned with their consideration. Be this as it may, the modern tendency of exact science is all in the direction that we, as Spiritualists, must desire to see. I make no pretensions to anything more than a bowing acquaintance with scientific research: but Mr. Paice, who is more competent to express an opinion, will, I have little doubt, tell us that *matter* and *spirit* are by no means the mutually exclusive terms that they have generally been considered. Whether he will feel able to define for us these terms, or to conduct us to the borderland where spirit is transmuted, if transmuted it be, in terms of our consciousness into matter, I do not know. But we may very profitably have our minds cleared of some ancient rubbish in respect of these matters and this "matter."

#### MATTER OR SPIRIT—BOTH OR NEITHER.

MR. PAICE then delivered his address. He said:—

We are in the habit of using the expression "wave of thought," when we want to say that the same idea or train of ideas is passing through men's minds in different places at the same time. This expression seems a very fit one, and may be appropriately used of the prevailing desire manifested in so many ways of investigating the relation of spirit to matter. This "wave of thought" would swallow up any man who just now should presume to use Dr. Johnson's disproof of the Berkeleyan system of philosophy. The ability to kick a stone would hardly be accepted to-day as a demonstration of that stone's absolute materiality. I say it would not be accepted to-day, but I am not quite sure that it would not have been so accepted a very few years ago. What the newspapers used to call "our facetious contemporary" is not much over a half-century old, and it was certainly not in its earliest days that *Punch* was supposed to

have squeezed the whole thing into a nut-shell in the ex-cruciatingly funny sentence "What is matter, never mind—what is mind, no matter."

But since that time we have got used to a good deal of talk about the "unknowable." I think, but I am not quite sure, that aspirants for honours in philosophy have been examined by the Universities as to their knowledge of the unknowable. At any rate the word got to be used, and my younger University friends looked very wise when they used it, though somehow I fancy they mixed it up with Mr. Swinburne's poetry, for the obvious reason that they were dealing with words alone in both cases. Yet to talk about the unknowable was useful as preparing for the "wave of thought" that was to pass over us later on, and to make it possible for men to speak about the conscious and the unconscious without the fear of the Lunacy Commissioners before their eyes. Speaking of this preparation by the use of words, I think that we perhaps do not always realise how much we owe to such use of them even by persons to whom they are words and nothing else. People who talk about "evolution" and "the survival of the fittest," though these expressions mean to them, if they mean anything at all, little more than an unpleasant relationship with the platyrrhine apes, help those who attach a more reasonable meaning to the phrases. I hope my Theosophical friends will forgive me for saying how much good the word "parabrahm" is doing, and we all know how much we are indebted to the Society for Psychical Research for the word "telepathy."

But though one feels sure that now there is no presumption in attempting the matter-spirit problem in a general way, yet there may be and is some presumption on the part of the individual who attempts it, and if I am guilty of that presumption, my excuse is that I think it the duty of every one to dig into the mine of truth, for even though he throw up but one shovelful of earth, there may be a grain of gold in it.

I feel, though, that my personal presumption is considerable, for the reason that during the present session we have already had two admirable addresses on almost the same subject, by Mr. Dawson Rogers and by Mr. Maitland. Yet the presumption is not quite so great as it seems, for I propose looking at the subject from a different standpoint from either of those gentlemen. I propose to treat it from the point of view of our modern positive science, as distinguished from the philosophy of the Eastern world or the metaphysic of the Western.

Through the unfortunate antagonism of scientific men to anything like the assertion of the existence of independent intelligence, an antagonism which some of us have shared in the days gone by, an antagonism which we should remember has been shared also by those opponents of scientific research, the ordinary religionists;—through that unhappy antagonism it has come about that those to whom a spiritual life other than this, but contemporaneous with this, is not a belief but a certainty, have got to confound science with some of its professors, and to suppose that the antagonism of the person is also the antagonism of the thing. This is an erroneous impression, for modern science is abolishing matter as generally understood.

And here it may be well to ask, what is the general conception of matter? I do not say the scientific conception of it, but that conception on which the correlative terms "Spiritualist" and "Materialist" are based, both in their general and in their particular signification.

I am afraid, very much afraid, that both Materialists and Spiritualists would be considerably puzzled to answer the question. The Punchian dilemma already quoted, I think fairly represents the position: "mind is not matter, and matter is not mind." A kind of distinction is made in such phrases as "material prosperity," and "spiritual destitution." But a general haziness, often a dense fog, hangs over the popular mind as to the distinction. And the recognition of this fact I hold to be of great importance, for those strange powers which we call "mediumistic" are more often than not the possession of the uncultured and sparsely educated. To such, and to those who in pure wonderment surround them, the material is that which they think they can see and feel, while everything else is spirit.

Among the profoundest scientists of modern times, no one has taken a much higher place than Clerk Maxwell. He was the first to work out a thoroughly elaborated mathematical theory of electricity, and his words are everywhere received with the respect due to them by the scientific world. He was, as you all know, Professor of Experimental Physics in the University of Cambridge, the chair till recently held by Lord Rayleigh.



In Clerk Maxwell's small treatise on *Matter and Motion*,—a book, by the way, most incongruously and strangely published by the Society for Promoting Christian Knowledge—we get this:—

"All that we know about matter relates to the series of phenomena in which energy is transferred from one portion of matter to another, till, in some part of the series, our bodies are affected, and we become conscious of a sensation. By the mental process which is founded on such sensations we come to learn the conditions of those sensations, and to trace them to objects which are not part of ourselves, but in every case the fact that we learn is the mutual action between two bodies. Under various aspects this is called Force, Action and Re-action, and Stress, and the evidence of it is the change of the motion of the bodies between which it acts.

"The process by which stress produces change of motion is called work, and, as we have already shown, work may be considered as the transference of energy from one body or system to another.

"Hence we are acquainted with matter only as that which may have energy communicated to it from other matter, and which may, in its turn, communicate energy to other matter.

"Energy, on the other hand, we know only as that which in all natural phenomena is continually passing from one portion of matter to another.

"We cannot identify a particular portion of energy, or trace it through its transformations. It has no individual existence, such as that which we attribute to particular portions of matter."

According to Maxwell, matter, then, including our own bodies, we only know through the transference of energy, and this transference is only made manifest by means of Force. I submit, then, that as we have no evidence of anything but force, it is a little superfluous to assume the existence of anything else, or if we do, we must say which is matter and which is force, but we do not know one without the other.

The only evidence of Dr. Johnson's stone was the transference of the energy of the light vibrations from the stone to his visual perception, and the stress between his foot and the stone in the process of the kick. Of the evidence of the absolute materiality of the stone, there was none, and research, since Dr. Johnson's time, has shown pretty conclusively that the celebrated stone was a totally different thing from what the ponderous doctor evidently thought it was.

I have quoted Clerk Maxwell thus fully, not only because of his eminence in the world of science, but because he was a physicist and not a metaphysician.

I have said that Dr. Johnson's stone is now known to be a very different thing from what the doctor thought it was. I refer, of course, to the molecular hypothesis of the structure of bodies. Hypothesis is a word, indeed, I ought hardly to use, for this molecular structure is as well ascertained a fact, as facts go, as any other. The question now, rather, is, What are these molecules and their atoms, and at what rate do they move?

In an appendix to the second volume of Thomson and Tait's *Natural Philosophy*, an appendix which is a reprint from *Nature* for March, 1870, Sir William Thomson says: "We cannot but regard as a very high degree of probability the conclusion that in any ordinary liquid, transparent solid, or seemingly opaque solid, the mean distance between the centres of contiguous molecules is less than the hundred-millionth, and greater than the two thousand-millionth of a centimetre." These numbers have been somewhat modified by recent investigators, but that all bodies have this molecular structure is accepted as a proven fact.

Now what does this mean? That the solid floor on which I stand has no solidity in the sense in which solidity was once understood, but consists of an almost infinite number of somethings, which only give us the sensation of solidity because they are, as we believe to be the case, from other reasons, in a state of continuous and enormously rapid movement. But if they be in this state of intensely rapid movement, they must be so by some kind of transference of energy, which is only made manifest by force, which is itself only a concept.

But let us go a step farther,—as to these atoms, what are they? If they are absolutely rigid, they would soon use up all their motion, and there would be an end of all and everything we call solid, liquid, or gas. Hence physicists are driven to another hypothesis, and that is that these atoms are absolutely elastic. But we know of nothing that is absolutely elastic, hence something has to be assumed which is absolutely elastic, and for that a perfectly elastic fluid is postulated, in which

vortex rings are rotating with intense velocity, and these vortex rings are the ultimate atoms. Modern science having thus gradually dispossessed matter of all its positive attributes, and having come to depend on a hypothesis, I say that it has destroyed the conception of matter as such. That is, dead inert matter does not exist: matter is the expression of energy.

And it is curious to note in this connection, how words drawn from the familiar conceptions of life have gradually been adopted by science. The terms "energy" and "work" are cases in point, and "energy is the power of doing work" is said equally of a wound up watch-spring and of a Queen's counsel in full practice.

I hope I am not trespassing too much on your patience by introducing technicalities; as far as possible I am avoiding them, but as it would be difficult to give an address on music without using such terms as "chords," "chromatic," "diatonic," and so forth, it is not easy to treat of these physical matters without using such words as *atoms* and *molecules*. I trust to steer clear of the *monad* if you will forgive the atom. It is, I am happy to say, the tendency of modern physicists rather to diminish than increase the number of terms. I wish I could say as much of the metaphysicians.

This apology is made here because I want to introduce the word *isomerism*. By this term is meant the property by which the atoms of a compound body produce a different compound body merely by what appears to be a change of place. For myself, the significance of this as to the *deadness* of matter is very great. When men are training for a boat-race, it does make a considerable difference whether A, who is always the same A, rows bow or stroke, but then A is what we call a living person, and his interchange of places with B, also the same kind of thing, that is, living person, is intelligible to us on that ground. The rate of going of the boat will depend on the interchange. But here we have a piece, a very small piece indeed, as is said, an ultimately small piece of inert or dead matter, A, by its interchange of place with another ultimately small piece of the same dead matter, producing changes to which the rate of going of the boat is in comparison infinitesimal. It seems to me, then, very difficult not to assign to these atoms properties not to be distinguished from those which we call living or vital.

With your permission, I will now turn to another class of phenomena, those of hypnotism. And here let me say that I still hold, as I always have held, that the Society for Psychical Research has done and is doing most important work in this direction—that some of its most active and most earnest members, having started with a hypothesis as to the nature of the phenomena they have to investigate, make all their facts fit the hypothesis, ought not to make us forget the essentially good work they are doing. We ought no more to ignore their work on this ground than they should ignore ours because Spiritualists and Theosophists have perhaps strained their hypotheses sometimes so as to cover ground which cannot be covered by these hypotheses. Now what have we in these phenomena of hypnotism? Without going into details, I think we have essentially the fact of one living person's ability to dominate the actions of another living person, and that this domination is brought about at first by a series of movements, that is, of manifestations, of energy on the part of the dominator. When through these manifestations the domination becomes complete, the dominated person is absolutely in the power of the dominator. Only last Thursday evening, at the Westminster Town Hall, I saw this exemplified. Under conditions which quite precluded collusion, a boy was sent into the hypnotic sleep, told when in that condition to wake up in two and a half minutes, then go to the table on the platform and blow out a candle, drink a tumbler of water and go to sleep at the table, all which took place in the order mentioned. Here we are face to face with another form of the transformation of energy; the transformation which is due to what we are in the habit of calling the Will. A new form of vitality which just touches so much on the other or material vitality, as to render the transference possible. I am not going to overwhelm you with the transcendental question of the identity of the will and the unconscious. But as far as we know facts, the phenomena of hypnotism show us the connection between a force of a different kind from those of attraction, or repulsion among atoms, but which can dominate and direct those atomic forces in another person, so that that other person translates them into developments of energy which affect our senses. We have all along recognised this power as a possession of ourselves as to the domination of our bodies, but

hypnotic phenomena show it with regard to the bodies of others. I feel that here we are getting on to some sort of borderland. But even on that borderland we are confronted only with a manifestation of energy.

May I now, at the risk of being accused of want of continuity, make a digression for the consideration of certain other phenomena of our ordinary life which are very noticeable? As I am not going to weary you with Du Prel, so I do not propose to nauseate you with Herbert Spencer; nevertheless, the tendency to aggregation and to communication among men is very apparent. Not only do we see people congregating in cities, but we see new aggregations forming in those cities. Nay, more, this principle of aggregation is regarded by most as the principle by which all things social must live and move and have their being. To "get together," to accumulate, is not only the *summum bonum*, but the absolute duty of both nations and men. The royal conqueror of another nation's freedom, and the successful speculator in nitrates, have their statues and portraits stuck up in the high places of the earth.

Now, the annexation of other people's territory, the gathering together of money, the agglomeration of various trades into single hands, the expression, in fact, of selfishness in its various forms, an expression so prevalent and so important that Bishop Butler, presumably feeling difficulty about it, made it out to be the same as the expression of benevolence—this expression is exactly what we ought to expect from the existence of what I will call, though with some hesitation, the existence of vital atoms, which atoms act in the way experiment appears to point out.

Brought together or repelled from each other as they are by various forces, or perhaps modifications of the same force in their individual state, still brought together or repelled in vast assemblages, the assemblages we call *mass*, it is to be expected that when arranged in what are called organic compounds the same should take place, and society with all its attributes must be the result. Hence also the various forms of material prosperity and material adversity.

I have perhaps condensed what I wish to say too much; my habit of study unfortunately leads me to do so, and I might be more impressive if I could dilate, but habit is too strong. Nevertheless I conclude that Western science has shown that what used to be called dead or inert matter no longer exists, that in some way the whole so-called material universe is alive.

Having got rid of matter in its old form, I come to the question of spirit. And here the sense of my presumption is overwhelming, and I beg for all indulgence from those who know so much more of these things than I do myself. Yet I cannot help feeling that to assert that matter is the outcome of spirit gives no solution of the difficulty. To say that this existence is *Maya*, or illusion, is, again, no solution. To postulate that all is spirit and that there is no matter in the sense I have used the term is to me as difficult to understand as to say that everything is matter and that there is no spirit.

But if my personality or my individuality be spirit, and that spirit can become conscious of this world of energy, there is no reason, unless we are prepared to allow boundaries for the different forms of energy, why states contemporaneous with this and equally material with it may not exist. Material because the spirit would there receive impressions capable of producing a materiality different from but equally real with this.

There need be no consideration of going very far off. Take Sir John Lubbock's friend, the ant. The transference of energy which affects an ant must make for that ant an external world differing very much from our own, and it is conceivable that the transference of even the energy of which we are cognisant may be of such a kind sometimes that the recipient of that energy may have a different external world from our own, and be unable to transmit any form of that energy to us, may even be mortal, but to us indeed "invisible or dimly seen." The phenomena of polarised light are an illustration of what I mean. To a being organised so as to receive the light vibrations only in one plane, this world would be a different world altogether.

There seems to me, indeed, to be no conceivable limit to the number of possible states of existence, and if these states of existence overlap each other the transference of energy may make one or more of these states known to any other.

And this seems to me to be the case. No state is necessarily matter and no state necessarily spirit. The state in which any one happens to be is a material state to that person. The moment we acknowledge that matter is nothing but the manifestation of energy, any state in which energy is manifested is a

material state. Matter in that sense is universal, and the spirit which is cognisant of it is universal too.

In March, 1887, I had the honour of addressing the Alliance; the present paper is in some sense a development of what I said then. I did not give then, I do not give now, any explanation of either the origin of energy, or of the origin of the spirit that is cognisant of that energy. All attempts to explain that origin or to explain it away appear to me equally futile, futile not only because of the lack of any information on the subject, but also from the lack of powers capable of receiving that information. Beginning and ending are alike inconceivable.

In that address, though, I said certain things as to the possible use of the present state of existence. To what I said then I still adhere. I have referred this evening to the principle of aggregation which is so clearly in evidence as the outcome of this material state, and in my former address I spoke of the spirit having to pass through that state possibly for educational purposes, or in some instances for purposes of reward. I still think the same.

But I may, perhaps, be allowed to add a few words to what I said in 1887. The principle of aggregation is essentially that form of the manifestation of energy with which we are most familiar in this state. And it seems to me that the educational value of the present state is to render the spirit stronger in its power of overcoming this. This, perhaps, is the meaning of overcoming the world,—the conflict with this is the meaning of suffering.

But I must not digress into this too tempting subject. Matter, the matter solid and substantial of former days, the matter of Dr. Johnson's stone, has gone, and we have nothing left but the manifestation of energy. What that energy is I do not pretend to know. Spirit may be another form of energy, or it may be that which is cognisant of energy. I do not know. I know it can suffer. I believe it can think.

An interesting discussion ensued, a vote of thanks to Mr. Paice being proposed by Mr. E. Dawson Rogers, and carried unanimously.

#### THE VISIBLE AND INVISIBLE WORLDS.

"The invisible world is infinitely more various and interesting than the one which we know, not because it is unseen, but because it is more real, more lasting, more spiritual, and above all, because in it is to be found the clue and sequel to so much that is a puzzle and mystery in regard to man's existence on this planet. In science we are continually being told that such things are 'facts,' 'laws of nature,' and can only be accounted for by the vaguest conjectures. All the patient research of our most able men, for years and years past, has brought us no nearer to their solution. The attractive and repellant poles of the magnet, the recurrence and regular variations of the tide, and electric action, are 'facts,' but how are they accounted for except by theories all more or less unsatisfactory? It must not be supposed, however, that all these problems will be solved at death, nor that the mere power in itself of being able to look into the astral light, or in other words, being *en rapport*, while in the body, with a different plane of matter, will clear up all the difficulties pertaining to the two states of existence, for assuredly this is not the case. What it is desirable for a student to comprehend is, that a conviction as to the existence of the invisible world and its close connection with the visible, is one step in the direction of real knowledge, and the next is a belief in the necessity of these spiritual powers, latent in man, being brought to a high state of development. The process of such development carries with it a comprehensive study of the working of the great law in regard to the phenomena of this world, and its inevitable connection with unseen worlds and unseen conditions around us. For then, and only then, can suffering humanity be taught to distinguish between the real and the unreal, to separate the true from the false."—SINNETT'S *Purpose of Theosophy*, p. 59.

THE celebrated hypnotiser, Carl Hansen, of Copenhagen, is now in London, and is giving hypnotic séances to the Society for Psychical Research. He intends to form a class for the teaching of Hypnotism in its various applications both as a curative agent and as a means of scientific investigation. These classes will be strictly private, will be held at the Westminster Town Hall, and will commence on Tuesday, 21st inst. Information as to terms can be had at the office of "LIGHT."

"THE veil which covers the face of futurity is woven by the hand of mercy."—BULWER LYTTON.



## CORRESPONDENCE.

Professor Elliot Coues and Koot Hoomi.  
To the Editor of "LIGHT."

SIR,—In answer to Professor Elliot Coues' reference to me, in his letter upon Psychometry, in your issue of May 11th, which he closes with the appeal, "Will not Madame Blavatsky kindly come to the rescue?" I briefly answer:—

To my certain knowledge Professor Coues has never received any letter from the individual known as Koot Hoomi, not through me, at any rate. And, as the said "K.H.," in a letter to Colonel Olcott, extracts from which were published in *Lucifer*, No. 14, of October last, expressly says that "Since 1885 I have not written, nor caused to be written, save through her (H.P.B.'s) agency, direct or remote, a letter or a line to anybody in Europe or America, nor have I communicated orally with, or through, any third party"—the following becomes evident. The letters which Professor Coues claims to have received, if they purport to come from Mahatma "K.H.," must be of the same stamp as the clumsy forgery which was published in the *Chicago Tribune* last year over the signature of "K.H." and has caused to many other Theosophists and myself extreme annoyance. This bogus production Professor Coues himself describes in a recent letter as a silly joke of a newspaper man, with which he assures me he had nothing to do. Strange to say, however, the *Tribune* letter bore the facsimile of a seal on a ring I have worn for over fifteen years, and with which Professor Coues is well acquainted.

This is all I have to say in the matter. The names of two living men, great in learning and wisdom, for whom the majority of Theosophists have the greatest reverence, have been sufficiently desecrated by the outside public, and the foolish, though sincere, exaggerations of some would-be Chelas. Was it necessary that Professor Coues, who aspires to become the President of the American Section of the Theosophical Society, should so wantonly and flippantly drag in the mire of his irony a name which, if it says nothing to him, is loved and respected by so many of his brother Theosophists? H. P. BLAVATSKY.

"Psycho-Therapeutics."  
To the Editor of "LIGHT."

SIR,—My friend Dr. Roth takes exception to a statement in your flattering notice of my little book on psycho-therapeutics in your issue of April 27th, to the effect that I am the first professional man who has brought the subject before the public in London.

Dr. Roth contends with truth that he has a prior claim as he wrote a pamphlet discribing the Nancy treatment two or three years ago. As it is to Dr. Roth that I owe my introduction to Dr. Liébeault and his system, I should be loth to appropriate to myself credit which belongs to him.

CHARLES LLOYD TUCKEY.  
14, Green-street, Grosvenor-square.  
May 11th, 1889.

Consciousness versus Being.  
To the Editor of "LIGHT."

SIR,—Allow me to thank Mr. Maitland for his letter in "LIGHT" for May 4th, in answer to my objections to his use of the word Consciousness, as synonymous with the terms Spirit, Being, God. But I still think that his proposition remains unproved.

A characteristic of such a truth, if truth it be, would be that it should be provable both ways; both by arguing from Being to Consciousness, and from Consciousness to Being. For my part I see little difficulty in the former, but very great difficulty, if not impossibility, in the second method of reasoning. This being so, it appears to me that there must be an error somewhere, either in the deduction of Consciousness from Being, or in the original proposition, which seems to be of the same nature as such an argument as this: "Man's nature is animal nature, therefore, animal nature is man's nature." The first part of this argument is true, but the second is not, because man's nature is animal nature *plus* something.

In the same way Being is Consciousness, but Consciousness is not Being, because Being is Consciousness *plus* something, viz., objectivity, at any rate, on some plane or other. If it be objected that objectivity is a mode of Consciousness, it matters not, for then, in order to get Being, we have Consciousness *plus* a mode of Consciousness, which is a limitation of Consciousness. Still, it is only Consciousness from Being.

Being is Consciousness *plus* that of which the Consciousness is—called by philosophers extension, objectivity, mode of consciousness, &c. No matter what term is used, Being implies a duality.

I really fail to see any justification for giving to the term Consciousness any other signification than its usual one. To speak of the chemical and other properties of a stone, as Consciousness proper to that stone, seems to me an unwarranted extension of the meaning of the term, and for which no necessity exists. I cannot conceive of Consciousness in any spiritual entity that has not developed sufficiently to be capable of at least rudimentary thought. Below that point it can only have potential Consciousness of its own. It is in a state of Consciousness *plus* objectivity, but with no Consciousness of its own.

"1st M. B. (LOND.)."

"Woman, what have I to do with thee?"  
To the Editor of "LIGHT."

SIR,—Allow me space to refer your correspondent "Justice" to pp. 335-337 of *The Perfect Way* (2nd Edition) for an interpretation of the above utterance, which at least does not impugn the courtesy and filial piety of Jesus, or deprive the feminine moiety of mankind of any part or lot in the Christ. The failure to recognise the mystical element in the Gospel narratives, and consequently to comprehend the sense attaching to the terms employed, has given rise to many far-fetched, grotesque, and derogatory interpretations, but to none more so than that which "Justice" ascribes to the utterance in question. Owing to the length of the passage, I do not venture to ask space for its reproduction, much as I should like to see it brought under the notice of your readers. E. M.

Information Wanted.  
To the Editor of "LIGHT."

SIR,—I have at last commenced the concluding chapter of a work on Spiritual Phenomena, addressed to those who have not had opportunities for investigating them (believers and unbelievers, as such, I do not even mention). It has been my endeavour to classify and arrange them in such a way as to cause one record to throw light upon or supplement another. All the care I could take has been taken to ensure correctness in statements, and to have independent reports of any striking event. My own records are, I believe, more in detail than any yet published, especially in description of accordion playing by unseen agency, and yet I am far from satisfied, because infinite repetition with minutest record of details can alone enable us to reach causes—laws. I have pointed out the absolute need of securing the mental and physical well-being of honourable mediums, and shown that large endowment is requisite if research is to be vigorously and scientifically conducted.

In these pages many, now in a less material condition, it is to be hoped (*proof I have none*), will once more speak for themselves, amongst them one who had over 2,000 cases of trance in his own country rectory, turned to beneficent account; not brought about by circle-sitting at all. This is about the most beautiful record I possess, written in a spirit so modest, so free from self-seeking, so benevolent and untainted by wild speculation, that it has never failed to delight me each of the many times I have perused it. Like the Gospels, it is a source of joy for ever, if not read through ecclesiastical spectacles, which are by no means achromatic. Study of all these phenomena and of the Gospel records, one enlightening the other, has forced upon me the conviction that there is one aspect, and that a very cheering one, of Christ's life and teaching which, as far as I am aware, has not yet been presented to the view of mankind. This I hope humbly to submit for consideration in the concluding remarks, and if any one can displace it by showing a view more cheering or more correct, no one will be more pleased than myself.

There are some points upon which I should feel grateful for information, if any of your readers will kindly grant it. I want a clear, concise, detailed account, with dates, of the mission of the "Katie," who manifested herself through the mediumship of Miss Florence Cook, with, if possible, *her own version* of her special mission, and similar information respecting the "John King," manifested through Mr. C. Williams. I have given testimonies of several acute observers with respect to both these appearances, but my information (which is not full enough on the questions I give here) does not extend beyond the year 1874. Also, I should be glad to know what is the most trustworthy estimate (from a

medical standpoint) of ordinary somnambulism; and, from the Spiritualist's standpoint, how far it resembles, how far it differs from, the lowest stage of trance; also, as to the action of chloroform and of animal magnetism in producing insensibility to pain in surgical operations.

Corfe Castle, Wareham.

J. HAWKINS SIMPSON.

P.S.—I need hardly say that the funds of the journal which you so honourably conduct ought to be augmented (if a research endowment such as I suggest is ever realised), provided that its proprietors lend their co-operation in registering results, &c., &c.—J. H. S.

#### The Greatest Needs of Spiritualism.

To the Editor of "LIGHT."

SIR,—Will you permit me, through the columns of your ably-conducted journal, to express my approbation of Judge Holbrook's response to the question, "What are the greatest needs of the Spiritualistic movement to-day?" It seems to me that he hits the mark, and that facts, which hold their proof inherent in themselves, are pre-eminently important. Theories can always be disputed, and out of them grow intolerant dogmas like the doctrine of Re-incarnation. Nothing but demonstration through able and reliable mediums can give convincing proof.

I have had some experience of spiritual manifestations, and one of the most satisfying proofs I have ever seen was the bringing of real, fresh, and sometimes most beautiful flowers by the spirits; they were flowers like the earth flowers, but fresher, stronger, and sometimes seemed to shine as with a glory.

I hope sincerely that Judge Holbrook's suggestion will have an influence in promoting the object he advocates.

A SUBSCRIBER.

#### Clairvoyance.

To the Editor of "LIGHT."

SIR,—I was on a visit for a few days at one of the fashionable seaside places on the South Coast. One evening after dinner I called upon an old friend. She and I were talking over the coffee, when she remarked, "Do you see anything?" I said, "Yes, the figure of a gentleman, but I cannot see his face, as he has brought such a light with him that he dazzles me; besides, he holds a cloth before him." My friend said, "It's my husband, as that is one of his symbols. See if you can see anything more." I tried, but in vain, and was startled to hear the howling of dogs in the centre of the room and seeing clairvoyantly a dark figure whipping them, which I told my hostess. She gave a loud exclamation; and being somewhat of an invalid I felt alarmed. After a while she told me that it was an omen in her husband's family (an old Scotch one) that whenever a male dies, on his death-bed he hears the howling and whipping of dogs.

This lady has been a widow many years, before I was born. I know absolutely nothing whatever of her husband's family, nor ever heard of the tradition.

MARGARET WEDGWOOD.

Fair View, Clarendon-road, Bedford.

#### Public Worship.

To the Editor of "LIGHT."

SIR,—I have read Mr. Henly's remarks on public worship with interest. It will be a long time before the instincts of love and adoration, which are so strongly implanted in the human mind, disappear before the march of Theosophy. As it is possible that these instincts carry with them a magnetism most powerful for Spiritualistic purposes, it seems a pity that no steps are taken to avail ourselves of this psychic lever. How this is to be done while Spiritualists are all at cross-purposes is indeed a difficult problem to solve. We can hardly imagine a church attended by a congregation actuated solely by irrepressible instincts of adoration for the Deity; yet this is what "public worship" would have to be, were it intended to draw down the highest influences. In that case, no going to church because it is respectable or because it sets a good example to the servants, or, in fact, because it is considered a duty. In reading the report of Madame de Steiger's address it is impossible to avoid the reflection that the Pantheist who becomes quasi-religious in face of the Jungfrau, would, in a London fog, stay at home with a French novel and feet on the fender. Perhaps Mr. Henly would kindly explain if belief in a personal God is included in the "fabulous nonsense" to be eliminated from his scheme of public worship.

LEO.

#### Buddhism and Christianity.

To the Editor of "LIGHT."

SIR,—I crave a small portion of your space to reply to some of the objections which have been made to my former communication, and to answer a few of the questions which have been put to me. To do full justice to the controversy which has been raised would require a considerable volume. I can, therefore, only briefly allude to some of the points which have excited the minds of your correspondents. I have been asked what I mean by Christianity? I reply that I understand Christianity to be the precepts, the practice, the faith and the belief revealed in the New Testament, and I recognise as Christianity only that which can be harmonised with the teachings of that Religion.

With regard to the manifestations of Osiris, Mithras, Krishna, &c., I may observe that the idea of Divine incarnation has been prevalent from the most distant period of which we have any record or tradition; but the vital question is which of all these incarnations is the revised and perfect edition—the most acceptable and beneficial to humanity. Christ as one of the God-head existed from all time, and as a personal incarnation He could not be the product of any system whatever.

I have been recommended to read Edwin Arnold's *Light of Asia*. This is a book which I have carefully studied, and it is one of those works from which I derived my estimate of Buddhism. The facts that underlie its poetical embellishment are sad enough in all conscience.

Mr. Maitland thinks that my letter to you "is calculated to do vast mischief by offending multitudes of our fellow-men and fellow-subjects." He greatly overrates my influence; besides we have his opinion to overshadow and extinguish mine, so that in opposition to this defender my power to do harm is effectually neutralised. I cannot help thinking, however, that his attempt "to warn me off" your columns is scarcely the proceeding of a chivalric controversialist. In one respect Buddhism and Islamism cannot even pretend to compete with Christianity, and that is in the rank and estimation which it glories in conceding to woman. If, as Mr. Maitland advises, we were to tell the Buddhists "that they will find the same truths in their own religion as in ours," I am afraid that we should be misleading the poor creatures. If the Buddhist wishes to become a Christian, he must get rid of his atheism, of his Nirvana, of his Karma, of his re-incarnations, and of much more nonsense.

Buddhism was founded about 2,500 years ago in India, but it has almost disappeared from the land of its birth. The legends of Buddha's career are not satisfactory even as legends. M. Senrat in his *Études Bouddiques* and other writers have effectually disposed of these legends as historical documents; they are probably parables or allegories, containing few pretensions to real history.

"Justice" is mistaken in thinking that Christianity sanctions mendicity. Of course "those who preach the Gospel must live by the Gospel." The teacher must be supported by his flock, but we are nowhere told in our Scriptures that the flock are to live by begging. On the contrary, Christianity inculcates among other practical lessons the duty of cultivating honest industry and the development of our talents by independent labour. When as a test of his sincerity our Saviour recommended the rich young man to sell his possessions and give the proceeds to the poor, He did not cast a slur upon the purchaser of these possessions. In fact He countenanced commerce and upheld the rights of property.

A few more words on the metaphysical branch of this controversy and then I have done. In his essay of April 13th, Mr. Maitland asserts that "to be totally devoid of consciousness is . . . not to be." Now I understand that consciousness in anything is its sense or knowledge of its independent existence. According to this definition, I cannot believe that a stone exists until I have previously formulated the belief that the stone is conscious. I rebel against thus having my ideas driven into a corner, and I object to have my mind saddled with such an arbitrary condition before it can exercise the simplest office of perception.

"Justice" tells us "that everything exists by its opposite—day by night, death by life, being by non-being."

Well—well! If he is satisfied with this formula and thinks that it clarifies the subject, I will leave him in quiet possession of it.

London, May 11th, 1889.

NEWTON CROSLAND.



The Work of To-day.  
To the Editor of "LIGHT."

SIR,—As a constant and interested reader of "LIGHT" may I be allowed to put a question to yourself, or any of your readers who may feel inclined to answer it? Assuming the continuation of individual life after physical death, are we altogether justified in spending the amount of time and thought upon the consideration of the mystery of being and the laws and conditions of the next state of our life, that an adequate study of Spiritualism would involve?

It appears to me that we are placed in this condition of life to do our work *here*, to learn all we can of the laws of *this* condition, and when we have learnt as much as we can or as much as we need we pass on to the next condition, to learn *its* laws and do *its* work; that to endeavour to learn here what is reserved for our knowledge hereafter is to spend time now to very little purpose. By so doing we neglect the work of the present to get but a mere smattering of the knowledge of the future. If it be said that we cannot properly know our duties in this condition without knowing something of the laws of the next, I would ask—What more do we want for the performance of our duty than the knowledge that there is an hereafter, and of the moral obligation to be charitable, just, and virtuous? It seems to me that this is the chief teaching of almost every system of religion since the beginning of history, and I cannot see what more we need to know.

Let us do to-day's work, and learn to-day's lesson to-day, leaving till to-morrow the things of to-morrow.

Lordship-lane, S.E.

May 12th, 1889.

A. MICUS.

Christian Science Healing.  
To the Editor of "LIGHT."

CHRISTIAN SCIENCE.

WHAT IT IS AND HOW THE HEALING IS DONE.

Clear the Way for the Unseen.

SIR,—During my recent absence in America for a further study of the matter, you have again opened your columns most courteously for questions like those of "A Puzzled Inquirer," and for replies from my friends and fellow labourers, Miss Abney Walker and Miss Green, who are now holding classes in London for the study of Christian Science (for which no fee has ever been or is charged).

A common query is: How can any religious doctrine affect concrete disease? The reply is: A doctrine which reaches the springs of life puts these within your power, just so far as you can understand it. Christian Science is a short statement of doctrine, and rules for its practice are given. To follow it out trains your whole nature, your moral character, your psychic insight or intuitions, your spiritual concepts. Thus: If you have a bad temper, you will become, by practising Christian Science, what is called "a better person"; perhaps it was this moral growth which had to be your first step. If this be so, you need not fear that any spiritual gift will be thrust upon you before you have grown ready for the additional responsibility of larger knowledge, changed views of life, and a possible struggle for clearness about them. "A Puzzled Inquirer" will find everything explained that a beginner or even a fairly advanced worker needs to know in my manual, *Christian Science Healing*, which I purposely published at a price so moderate, considering its completeness, that no one need lament inability to attend our classes. If people will only follow the example of your correspondent Katharine Pole, and get that book and try to heal others, 90 per cent. of those who try will get some measure of success; the countless questions about "how it is done" will either answer themselves or die down and seem unimportant. Only let it be clearly understood that the healing inculcated through Christian Science is *not* "hypnotic suggestion," and *not* any sort of mesmeric control exercised on the patient (of course there will always be wolves in sheep's clothing; but that never turned a wolf into a sheep yet, and never will).

A word on how the healing is done may help some. Your mind being disciplined and renewed by Christian Science, you become a fit channel for the potencies of life. That these are dual has been hinted and stated all through the ages. If you are fit (by growth or discipline), you will attract that dualisation which will enable you to distribute life's balanced forces. To restore order is to heal. Among the ways in which duality can be supplied are:—1. You and the patient. 2. You and someone on

earth (though perhaps you may neither of you be aware of the bond). Most healers work in ignorance of the machinery; few desire to know it; still fewer could bear full knowledge, so vast would it be. See Evans' *Mental Cure* for one beautiful explanation.

Most good people think we are not intended, while on earth, to know the State Secrets of the Universe, and they therefore would guard from desecrating and fruitless inquiry that holy power which heals, and which they rightly call "Divine." Faith healers may say, "The Lord alone heals." Mental healers may say, "It is always the One Mind which heals."

There is no fitness equal to having a loving heart; for through it all holy power finds a channel. By a loving heart any necessary preparatory discipline (supplied by Christian Science) is examined kindly, accepted and adapted with intelligence; obvious questions and puzzles are held in check till ripeness fits the mind for replies to be given.

"Life will its choicest mysteries unfold  
For eyes not shy to see them, nor too bold."

Personally, I do not doubt that people are "cured" and "healed" by various methods, drugs, electricity, the hands curatively applied, &c.

The world is passing through a transition period from the grosser to the finer methods. Wonderful things are in store for us; and what we have to do is to

Clear the Way for the Unseen.

May 8th, 1889.

FRANCES LORD.

P.S.—Letters may be addressed to me in care of my publisher, Mr. George Redway, 15, York-street, Covent Garden, W.C.—F. L.

Ways and Modes.  
To the Editor of "LIGHT."

SIR,—I hope my former letter may have a more solid result than to let loose upon you a flood of proposals as to new forms of spirit manifestation. We ought rather to be practising than devising; and I begged, if you will remember, that a month might pass to give a chance of actual trial of one plan (simplicity itself), and then let our theorists and experts point the way, if they can, to still better results. The desideratum, please note, has reference to the very earliest step in spirit investigation. We want a better start. It is very clumsy of us to set the spirits to move a table weighing 28lb., when the shifting of a bit of wood weighing one ounce could answer the same purpose, and be more directly convincing. The piece of wood thus placed in the middle of the table and covered with a glass tumbler is, as it were, in a cabinet within which is gathered the "magnetism" proceeding from the sitters, whose hands are resting on the table in the usual way.

My own opportunities are not worth reckoning on, but perhaps there are others still active who will hopefully put this thing to the trial. Let them first attempt, and then report. But not at all helpful will it be if your correspondents merely begin to plan out new projects; and the scheme of "E. W." which seems to require that each circle of inquirers should be provided with a barrel two feet six high, is hardly less cumbersome-looking for beginners than plain table-tilting.

What may be thought of all this I do not know. I say only that after many years of work and thought, this comes from me as the one contribution which our Spiritualism stands most in need of. We must ascertain by actual trial how far the invisibles are willing to co-operate with us in a fresh endeavour after "lucidity." Of manifestation they give us too much—and too little. But they used to tell me that in the long run we get "what we sit for"; so who can tell but that the fault may be our own, and the remedy?

The best letter you can get next is a report of success, somewhere, with the little wood cube. The second best would be a helpful explanation of the non-appearance of such reports.

NORSEMAN.

DEATH OF MR. IRVING BISHOP.—A telegram from New York under date of May 13th, says: "Mr. Washington Irving Bishop, the well-known thought reader, died to-day, at Lamb's Club, of hysterical catalepsy. Mr. Bishop attended an entertainment at the club yesterday evening, and while he was attempting to name a word of which a gentleman present had thought, he was taken with hysterical catalepsy. He was immediately put to bed, and soon recovered, and resumed his thought-reading experiments. While so engaged at four o'clock this morning he was again seized with spasms, and, in spite of the application of electric batteries, gradually sank until noon, when he expired." —*Reuter*.

## TO CORRESPONDENTS.

It seems desirable to make clear that any facts communicated to a Society or journal cannot be printed in "LIGHT," and should not be sent to us. All records sent, moreover, must be accredited by the name and address of the sender, and will gain in value by the attestation of witnesses.

The Editor begs respectfully to intimate that he cannot undertake to return rejected MSS. If accompanied by stamps to pay postage in case of its being deemed unsuitable for publication, he will use reasonable care in re-posting any MS.

He also begs respectfully to intimate that he cannot undertake to prepare for the press communications that are not suitably written. He begs his correspondents to see that all articles and letters forwarded are written on one side of the paper, are ready for the printer, and are of moderate length. Those over a column in length are in danger of being crowded out.

It will ensure despatch if all matter offered for publication is addressed to the Editor of "LIGHT," 2, Duke-street, Adelphi, W.C., and not to any other name or address. Communications for the Manager should be sent separately.

R. K.—The question of our existence previous to this life is speculative, but it seems likely that we come here on different planes of progression, after varied antecedent experience.

H. W.—We have answered your queries in a private letter. Individual opinion on such matters is almost valueless. We have not the material of knowledge for forming one that is of any worth.

M. W. (Bedford).—We insert your interesting letter, and thank you. Any clear account of the projection of the double would be valuable, especially if the record of more observers than one could be had.

G. F. B. (Dresden).—Thanks for your good opinion. It is very desirable that any journal devoted to our topics should be catholic and eclectic. We try to give a fair hearing to all without fear or favour.

DR. ROTH, writing from Divonne, Ain, France, desires it to be known that Dr. Tuckey is not the first professional man in London to pay attention to hypnotic suggestion. Dr. Roth has published a pamphlet on *The Physiological Effects of Hypnotism and on Treatment by Suggestion* (Baillière). We have received and will notice Dr. Roth's work, which he is so good as to send us.

D. R. M. G. (Halifax, N.S.).—If you desire to acquire or develop the gift of automatic writing it is essential to sit regularly and at stated intervals. It is by no means certain that the sensations you mention are connected with a desire on the part of some invisible agent to control your hand. You can satisfy yourself of that by sitting half-an-hour a day for three months. But when you do, if you do, get the automatic messages, will not all depend on their intrinsic value? There are messages and messages.

C. B. HEELY (Sheffield) writes: "A few weeks ago a friend of mine applied to Messrs. Smith and Son's bookstall at Sheffield for a copy of 'LIGHT' per week until further notice. The answer was that the paper could not be obtained. In fact 'LIGHT' was boycotted." Yes: so far as Mr. Smith can go there is no "LIGHT." But it can always be had from 2, Duke-street, Adelphi, W.C., and one of these days, when there is nothing better to do, we hope to make Mr. Smith ashamed of refusing to sell "LIGHT" and vending the *Pink'un*. It is ignorance probably, but the ignorance is culpable.

## TRUTH.

FROM ROBERT BROWNING'S *Paracelsus*.

But, friends,  
Truth is within ourselves; it takes no rise  
From outward things, whate'er you may believe.  
There is an inmost centre in us all,  
Where truth abides in fulness; and around,  
Wall upon wall, the gross flesh hems it in,  
This perfect, clear perception—which is truth.  
A baffling and perverting carnal mesh  
Blinds it, and makes all error: and, to know,  
Rather consists in opening out a way  
Whence the imprisoned splendour may escape,  
Than in effecting entry for a light  
Supposed to be without. Watch narrowly  
The demonstration of a truth, its birth,  
And you trace back the effluence to its spring  
And source within us; where broods radiance vast,  
To be elicited ray by ray, as chance  
Shall favour: chance—for hitherto, your sage  
Even as he knows not how those beams are born,  
As little knows he what unlocks their fount.  
And men have oft grown old among their books  
To die case-hardened in their ignorance,  
Whose careless youth had promised what long years  
Of unremitted labour ne'er performed.  
While, contrary, it has chanced some idle day,  
To autumn loiterers just as fancy free,  
As the midges in the sun, gives birth at last  
To truth—produced mysteriously as cape  
Of cloud grown out of the invisible air.  
Hence, may not truth be lodged alike in all,  
The lowest as the highest? some slight film  
The interposing bar which binds a soul  
And makes the idiot, just as makes the sage  
Some film removed, the happy outlet whence  
Truth issues proudly?

## SOCIETY WORK.

WORKMAN'S HALL, WEST HAM LANE, STRATFORD.—On Sunday next Mr. H. Darby; Sunday, May 26th, Mr. W. E. Walker. —M.A.B., Sec.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Sunday last Mr. Long delivered an interesting lecture on the subject of "Spiritual Gifts." Questions were asked and answered satisfactorily. Sunday next at usual time.—M. GIFFORD, Sec.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday morning last Mr. Long discoursed upon "Spiritual Gifts," and in the evening Mr. Wortley, of Plaistow, related some of his experiences of spirit power, and the teachings inculcated by spirit communicants.—R.B.

ZEPHYR HALL, 9, BEDFORD-GARDENS, SILVER-STREET, NOTTING HILL GATE.—Last Sunday evening Miss Blenman gave an excellent address upon "The Popular Idea of God." Great interest was manifested by the audience. Next Sunday, at seven, Mrs. Treadwell. Tuesday's séance will be discontinued until further notice. Wednesday at eight, séance, 34, Cornwall-road, Mr. J. Hopcroft; Friday at eight, séance at 16, Dartmoor-street, Notting Hill Gate. Social gathering postponed until Monday, June 3rd. Kensal-road, near the cemetery wall, next Sunday at eleven, Mr. Drake and other friends.—W. O. DRAKE, Hon. Sec.

MARYLEBONE ASSOCIATION OF SPIRITUALISTS, 24, HARCOURT-STREET.—The reopening of these rooms on Sunday last brought together a good audience. The Misses Harding and Hunt greatly assisted us in music and singing; the former sweetly sang, "The Old Cathedral" and "Calvary." Messrs. White, Portman, and Matthews rendered valuable aid by speeches and clairvoyance. Our Monday evening social gathering was a success, being the first effort in that direction. We hope young friends will visit us and enjoy themselves in social converse, music, singing, &c. On the 18th, Mrs. Hawkins at eight. This well-tried medium is giving some good tests. On the 19th, Mr. J. Macdonald; this able lecturer will address the meeting on "Faith Healing." At eight on the 20th, our social and musical evening will be held. On the 22nd, séance, clairvoyance.—C. I. H.

MATERIALIZATION SEANCE AT GATESHEAD.—About sixteen or eighteen persons met at Mr. Hall's, 13, Coburg-street, on Friday in last week. Very soon after the opening, forms were seen; two were quite palpable; one touched me on the forehead; another, the departed wife of Mr. Spence, kissed him. The former took hold of my arm and evinced thereby a desire that I should rise (which I did) and in this position walked five or six steps to the opposite side of the circle. The white drapery was thrown round my shoulders and was felt on my face. All the sitters distinctly saw this and are certain that it was not the medium, who was draped in black, nor any member of the circle, who all kept their seats. Information was afterwards given as to the person, and circumstances and surroundings were minutely described which occurred 35 years ago (unknown to the medium), leading me to think I have actually walked again with my devotedly attached and loving wife, whose body was interred in New Jersey thirty-five years since. I must state that a regrettable omission occurred in not withdrawing the curtain in order that the medium might be seen at the same time with the form. However, a thoroughly reliable lady, who sat next the cabinet and within touch of the medium, declares that no human being passed out of the cabinet, and that when the forms were visible she distinctly heard the medium breathing heavily, as in deep magnetic sleep. The same lady had the pleasure of a child form touching her face and ear and pulling her bonnet string; in fact, pulling the bonnet off and carrying it to a sitter opposite. She believes the child was her own little one who passed into spirit life at the age of three years and six months.—BEVAN HAINS, Newcastle-on-Tyne.

## THE LONDON SPIRITUALIST ALLIANCE.

2, DUKE-STREET, ADELPHI, W.C.

This Society of Spiritualists, founded for the purpose primarily, of uniting those who share a common faith, and then of giving information respecting that faith to those who seek for it, has now occupied Chambers at the above address. There will be found an extensive Library of works especially attractive to Spiritualists; the various Journals of Spiritualism published in this and other countries; and opportunities of converse with friends like-minded. The Alliance holds periodical meetings at which papers on interesting phases of the subject are read, and discussion is invited. Donations solicited.

[One or more Members of Council attend on Tuesday evenings in each week, from Five to Seven (excepting on the Second Tuesday in each Month, when the hour is from Six to Seven) to receive friends and answer inquiries.]

Minimum Annual Subscription of Members and Associates, One Guinea, payable in advance, and on the 1st January in each year. Further particulars may be obtained from B. D. GODFREY, Librarian, on the premises, or of

MORELL THEOBALD, Hon. Sec.

62, Granville Park, Blackheath, S.E.